

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

GARDINER, MAINE, FRIDAY, MARCH 19, 1830.

NEW SERIES, VOL. IV.—NO. 12.

PUBLISHED EVERY FRIDAY  
BY SHELTON & DICKMAN.  
WILLIAM A. DREW, Editor.  
**THE PREACHER.**  
ORIGINAL SERMON.  
REPENTANCE AND CONVERSION.  
A SERMON.  
BY JAMES W. HOSKINS.

Text.—"Repent ye, therefore, and be converted."—Acts iii. 19.

These words were addressed to the Jews by Peter soon after the wonderful effusion of the holy spirit on the day of Pentecost. The occasion was this: Peter and John were, according to the custom of the times, going into the temple "at the hour of prayer, being the ninth hour;" and as they were entering the gate of the temple which was called Beautiful, they observed a man lying there who had been "brought from his mother's womb," who was solicited alms of those that were passing through the gate; and as his eye caught these two disciples of our Lord, he asked an alms of them. Alas!—what could two poor, destitute followers of the Lamb of God have to bestow in deeds of charity? But Peter and John with hearts full of compassion fastened their eyes on the poor cripple and contemplated his miserable condition with all that benevolent pity with which christianity warms the heart, and requested him to look upon them steadfastly.

The man "gave heed to them," we are told; he was elated for the moment with the prospect of receiving something to alleviate his wants; he doubtless expected to see their purses as open to relieve him, as their hearts appeared to be. But Peter said to him, "silver and gold have I none." His heart must have died within him again, and disappointment have added to his sufferings for the moment; "but such as I have," continued Peter, "give I unto thee. IN THE NAME OF JESUS CHRIST OF NAZARETH RISE UP AND WALK." A noble word! his heart leaped within him again when he heard that his feet and ankle bones were strengthened, and he could walk; and "he entered the temple walking and leaping and praising God." And they that were assembled in the temple saw that a notable miracle had been done in the name of Jesus of Nazareth, whom they had a few days before crucified as an impostor; and they "ran together into Solomon's Porch greatly wondering." Peter took this occasion by the evidence of this miracle, to convince them, that this same Jesus of Nazareth was the Messiah and our Saviour. And while he looked upon their cruelty in putting him to death with all that charity, and with all those feelings of compassion, and all that spirit of forgiveness which Jesus had taught them to exercise, saying, "Brethren, I wot that through ignorance ye did it, as did also our rulers," yet with the dignity and authority of an ambassador of Christ he exhorted them, "Repent ye, therefore, and be converted."

We wish to inquire this evening into the nature of Repentance and Conversion. It is common to consider these words as of synonymous import; meaning one and the same thing. We admit that a person may be said to be converted from sin to holiness; and here the word conversion would express the same idea with the word repentance. Paul, in addressing the Athenians, says, that "the times of this ignorance God winked at; but now he commands all men every where to repent;" i. e. to turn from the worship of idols to the worship of God; to be converted from idolatry to christianity; from sin to holiness; and here, of course, the word repentance must be considered as having the same meaning with conversion, or perhaps embracing both these duties. But these words are not always used synonymously in the Scriptures; but often have a distinct and separate meaning; and the words of our text furnish an example in point. Peter here exhorts the Jews not only to repent but also to be converted. "Repent ye, therefore, and be converted." Here were two things to be performed by the Jews that they might be prepared for the reception of the promised blessing, "that their sins might be blotted out, when the times of refreshing should come from the presence of the Lord." And we shall consider them as two distinct propositions. 1st. Repentance; 2d. Conversion; 3d. Repentance.

What are we to understand by repentance? We ask this question because of all doctrines this is the least clearly understood of any; and as we have before had occasion to observe, is seldom defined. And although it is a duty imperatively required of us in the scriptures and often preached about, yet it is not very often enforced or explained in a manner which renders it comprehensible to the human understanding. It is enforced rather as an incomprehensible mystery, than explained as a duty within the comprehension of the human mind or within the practice of ordinary mortals unassisted by miraculous agency.

We fear the motives of those who are forever insisting upon the necessity of repentance without explaining the duty; but rather casting an air of mystery over it and making the subject unnaturally dark and intricate; not but that they may be hon-

est enough, but we fear that their zeal to force men into a certain frame of feeling, may render them regardless of the means which they employ to effect this purpose; and not sufficiently careful to inquire whether they are of divine authority, or are consistent with the principles of moral rectitude. The object of preaching the doctrine of repentance with many, is, to save men from eternal reprobation from God; and although we disbelieve the doctrine of eternal misery, yet in common with others we believe that our spiritual happiness and our acceptance with God depend upon the exercise of this duty; and that all punishment, whether administered in this world or the next, is designed to subdue the wicked, and awaken them to repentance; to prepare their minds humbly to receive a knowledge of those great truths which lie at the foundation of the happiness of all intelligent beings in heaven or on earth; and to prepare them to act from those benevolent principles and from the influence of those holy motives which rule even in the bosom of God himself, and by which Jesus Christ was and ever is influenced, and which must always govern the spirits of the redeemed.

If, then, we agree in admitting, that the doctrine of repentance is of such vast importance, and that our happiness, our acceptance with God, our all, depends upon the exercise of this virtue; how necessary it is that it should be taught in such a manner as can be comprehended; and the duty enforced in such terms as can be understood! How extremely erroneous—and I do not know but we might say—how sinful it is, to cast an air of mystery over it, for the sake of a questionable effect!—What then is repentance?

Perhaps we can better illustrate this point by remarking what it is not. We say then,

1. That Repentance does not consist in walking barefoot on a pilgrimage to the shrine of some favorite saint; in wearing a shirt of hair cloth, or girding the body with an iron girdle, or scourging it with cords. This doctrine of repentance is nearly obsolete in Protestant countries it is true; but it was once popular and is still entertained by whole communities. But we shall be agreed that this is not repentance.

2. To be alarmed by the fear of hell—to be under a concern of mind for our future happiness, and, by the influence of these fears, to be driven to the performance of the external requirements of religion, and the leaving off of a few outward sins, is not repentance. A godly sorrow, a rational concern, may produce repentance; but to feel fearful and sorrowful, is by no means to perform this duty.

3. To possess a zeal for religion which will lead us to the faithful performance of every ceremonious observance which the church requires; to give all our goods for its support and even our own bodies to be burned if necessary, is not repentance; for those whom Peter addressed were willing to perform all this, and yet he exhorted them to repent.

4. To possess a faith which will "remove mountains" is not repentance; for "the devils believe and tremble."

5. To be able to sing with the voice of an angel, or to pray with the fervor and eloquence of an apostle, is not repentance; for the hypocrite can pray long, loud and eloquently.

6. To make the temple ring with the exclamations of "glory to God," "Hallelujah," and "Amen;" and the conference room and the prayer meeting echo with groans and sighs, is not repentance. For this may be done with the tongue and the respiratory organs, while repentance is the work of the heart; and the Jews whom Peter addressed were even then assembling at a prayer meeting in the temple.

True repentance, we are informed in the scriptures, is reformation; to "cease to do evil and learn to do well;" to "forsake sin, for righteousness; and iniquity, by turning to the Lord."

John, we are told, preached the "baptism [or doctrine] of repentance for the remission of sins," and exhorted the people not to depend upon their relationship to Abraham, or their religious privileges as a ground of acceptance with God, but to "bring forth fruits meet for repentance;" or such fruits as true repentance would produce. One class of the people, the rich probably, came to him and asked him what they should do. "He that hath two coats," said he, "let him impart to him that hath none; and him that hath meat let him do likewise." This would have been a convincing proof that their religion was genuine, and their repentance something more than mere pretension.

Another class of citizens, the publicans or tax-gatherers, came to him and asked him what they should do to practice repentance. "Exact no more than your just dues," was his reply. A third class, the soldiers, also inquired of him what they should do to bring forth fruits meet for repentance. "Do violence to no man," was his answer; "neither accuse any falsely and be content with your wages." This then is that doctrine which has so long been shrouded in mystery, and true, genuine gospel repentance is simply to leave off those evil habits to which we are addicted and learn to prac-

tice those duties which are required of us by our situation in life.—To "cease to do evil and learn to do well;" to ascertain whether we do wrong, and refrain from it; to learn what our duty is to God, our neighbors and ourselves and resolutely to perform it. The doctrine and the duty are plain and easy to be comprehended; and there is nothing in learning the one, or performing the other, which is calculated to beget an unnatural excitement, warp the judgment, or tincture the feelings with fanaticism. But it is a doctrine which we can learn understandingly, and a duty that can be performed coolly and deliberately, with the full concurrence of sound reason.

Many would reject this doctrine of repentance, not because it would be considered unreasonable, but because it is reasonable and comprehensible; for many people cannot conceive how any doctrine can be a doctrine of christianity, which is not sublimely or ridiculously mysterious. As we trust that we have made the doctrine of repentance sufficiently plain, we shall pass to the consideration of our second proposition—Conversion.

As we have already observed, a person may be said to be converted from sin to holiness, or from an immoral and vicious life to a moral and virtuous one; but this evidently is not the meaning of the word as used in our text; and conversion here is not repentance. For while the exhortation to repent implied that they were required "to cease to do evil and learn to do well," the exhortation to be converted, implied that they were required to believe in Jesus as the Messiah. If any one were to renounce Christianity and embrace Judaism, they would be converted to that system of faith; and if a Jew were to renounce Judaism and embrace Christianity, he would be converted in the sense in which this word is used in our text. Now Peter was addressing Jews who were sinners and were also disbelievers in Jesus; and therefore it was necessary that they should not only repent of their sins, but also that they should be converted to the belief that this same Jesus, whom they had crucified, was the Christ. Had these Jews been morally righteous and obedient to the law of Moses, there would have been no necessity for exhorting them to repentance, but merely to have enforced upon them the necessity of conversion to a belief in the gospel of Jesus Christ. When John preached repentance to the Jews, he said nothing to them about conversion; because they were believers in Moses, and as his was the only system of faith made known to them, they could not have been exhorted to believe in, or be converted to, any other. When Jesus sent out his disciples to preach, he commanded them to exhort the people to "repent, for the kingdom of heaven is at hand." He did not then command them to insist upon the necessity of conversion, because he had not then declared the great principles of his gospel, nor demonstrated its truths by his own resurrection from the dead. But after all this had been done, he then gave his disciples a new commission in addition to the one which they had already received to preach repentance, which was, to "go into all the world and preach the gospel to every creature;" to teach all nations its precepts and its truths; and convert them to a belief of it. Consequently it then became their duty to insist upon both repentance and conversion; and we accordingly find the apostle insisting upon both these duties in our text.

But if we look over the book of Acts we shall find that reason led them to discriminate between these duties and not to insist upon the performance of both, when only one was necessary. Both these duties were necessary in the case before us, because the Jews were a wicked people and needed repentance, and because they were unbelievers in Jesus, and therefore needed conversion. Hence they were exhorted not only to repent of their sins, but also to be converted to a belief of the gospel. But when Peter preached to Cornelius, as he was already in a state of penitence, and had before "learned to do good," conversion was all that was necessary; and he did not endeavour to bring him to repentance, but labored only to show him "the way of God more perfectly." When Paul preached to the Athenians in the court of the Areopagus, he preached repentance and included both duties in this word. But when he went to Thyatira and found there a pious woman named Lydia, he preached to her the necessity of conversion only. Also when he departed out of Macedonia, he found a good man named Justus, and when he came to Ephesus, he found Apollos, a man "mighty in the scriptures," but unacquainted with the gospel, and several others who knew only the baptism of John; to these he preached conversion only and not repentance, as they were already morally virtuous. There need then, not be any more mystery about being converted than in performing the duty of repentance. They are both equally plain and comprehensible: the one consisting in a belief of the gospel and the other in ceasing to do evil and learning to do good.

It may be inferred from what has been said upon this subject—1. That a person may repent and be "good" and "pious," and still not be converted to a belief in the gospel; as was Lydia who is called a "pious woman," and Justus, Cornelius, and Apollos, "good men." 2. That a person may be converted or have faith in the gospel and still be impenitent. Of this, however, we have adduced no examples, but could easily refer you to Simon Magus or Judas Iscariot. 3. It will be perceived that in preaching the gospel, instead of exhorting all men alike to repentance and conversion, there are three classes of people to be addressed. 1st. those who need both repentance and conversion; 2d. those who are already converted or are believers in the gospel and need repentance; 3d. those who are already in a state of penitence or are morally virtuous but are still ignorant or comparatively so of the great truths of the gospel. The first class embraces all those who live without God and without hope in the world; the second class, those who profess to believe the truth but do not obey it; and the third, those who, being acquainted with no other religion than moral rectitude, need the illumination of their minds by the truths of the gospel. To the second class we need not preach conversion, and to the third we need not insist upon repentance. But we too often hear repentance urged upon those who are as morally virtuous as the pastor or his church, and conversion insisted upon to those who believe every word the preacher utters. We shall endeavour to avoid this error; but to those who need both repentance and conversion, if there be any such before me, I would say, "Repent ye, therefore, and be converted." And we would assign the same reason for it which the apostle does in our text and context,—that ye may receive remission of sins; that your sins may be "blotted out;" that Jesus may "bless you in turning away every one of you from his iniquities;" and with the prophet, that you may "cease to do evil and learn to do well."

I know that I am here liable to be met by the sneer of the bigoted, and to that if we can offer no better salvation to men than a salvation from sin, they would never wish to repent or be converted; but would continue to despise the gospel and roll sin as a sweet morsel under their tongues. We ask such, then, what they would have us save them from by repentance and conversion? "From Hell," would be the reply; "from burning lakes and from material fires." Well, we ask such if, upon their own principles, they expect to be saved from such things without first accepting the very salvation which they pretend to despise? Even to be saved from these things you must admit that it is necessary first to be saved from sin by repentance and conversion. Jesus Christ offers to bless you by "turning away every one of you from his iniquities;" and if you despise this kind of salvation, you despise the very blessings of the gospel; you despise the grace of our Lord Jesus Christ, and tread his gospel under your feet; you are guilty of his body and his blood; you crucify him afresh and put him to an open shame. What! Is that, for which Jesus came into the world and suffered and died to give you, no blessing? Is his salvation unworthy of your acceptance? Is that for which the apostles labored and counted not their lives dear unto themselves, no benefit to mankind? Are those glad tidings of great joy for which angels left their blessed abode in Paradise and came down to communicate to the world that there was born in Bethlehem Judea a saviour who should "save his people from their sins," unworthy of so divine a communication? Do those angels who rejoice at the repentance of the inner, make a solemn mockery of the scene? Good God! they would ask to be saved from a "burning hell!" from "material fires!" and still despise the salvation of Jesus Christ! scoff at the idea of being saved from their sins! What a request! what blasphemy! and if any need repentance these are the very ones who need it. Their very secret thoughts want to be blotted out. Their whole souls need to be converted from so dire a condition, to juster notions of the gospel of the blessed Jesus and of his salvation. \*\*\*\*\* Let it be so then:—we offer them salvation from a burning hell! But mind—we offer it only through the medium of repentance and conversion; through the acceptance of the salvation which we preach; a salvation from sin; and observe also at the same time, that a disturbed conscience is not mistaken for repentance, nor the act of embracing a few speculative notions for conversion.—We mean a repentance that shall change the whole man, not the mere leaving off of a few deeds of external wickedness. We mean a conversion that shall baptise the whole soul into the truths of the gospel, and compel the mind to act from the divine principle of love to God and love to man; not a mere assent to certain propositions or a mad race in defending them.

We said that we offered you salvation from a burning hell. But mark me. It is the burning hell of your own depraved souls, if they are depraved; and if not, you have no hell to fear;—to deliver you from the horrible pit of depravity and vice; and from the fiery darts of an accusing conscience; and from those ponderous chains of darkness which have been dragging you down to moral perdition.

Do you still say that we must not only save you from the torments of hell, but that we must also compensate you with the joys of heaven for being penitent and converted? But if repentance and conversion are in themselves blessings, why demand eternal joys as a compensation for receiving them? But we will go so far as to offer you all the joys of heaven on condition that you "repent and be converted." And I will go so far as to say, that I know not of any other way in which the joys of heaven can be obtained but by repentance and conversion. But I must again caution you not to suffer yourselves to be mistaken in the nature of these things; not to mistake a little harrowing up of the conscience for holiness of heart and life.—Neither do I wish to be understood to mean by heaven a Mahomedan Paradise; or a heathen Elysium; or a splendid city; or that you shall be admitted to it through gates of pearl and walk in streets paved with gold. No. The heaven which we would be understood to promise to the penitent and the converted, is a heaven of the mind. We would promise, that if ye receive Jesus in sincerity and truth; and as ye receive him, if ye so walk in him, that ye shall count the sensual delights of a golden heaven and the splendid toys which mankind have been taught to hope for there, but dross. We will not merely promise you, that you shall repose beneath the shade of beautiful trees and drink water from the limpid stream flowing fresh and pure from the throne of God and the Lamb; but we promise you, that ye yourselves, shall be grafted into the good olive tree, Jesus Christ, become a part of the tree and partake of the fatness of its root, and that from your own souls shall flow rivers of living water. We do not promise you merely a foreign good, but we promise you peace and joy in believing, "For the kingdom of God is peace and joy in a holy spirit."

And if these things will not induce you to repent and be converted, neither would you be persuaded though one rose from the dead—nay, if all the thunders of Sinai were rolling over your heads, and hell in all its imaginary horrors were gaping and burning and flashing beneath your feet. For these things might intimidate you and make you cringe in abject submission as the victim of an infinite power, but they could never instil into your souls the principle of love to God and love to man, nor induce you to act from those great principles of benevolence which the gospel requires.

The second class, whom we are in duty bound to address, are those who profess to believe the truth and are so far converted as to acknowledge its value and its suitability to their spiritual wants, but still do not walk by it. To you, I need not preach the theory of our religion; I need not stop to inform you, that you have an IMMORTAL MIND which is destined to exist when this perishable body shall have crumbled back to its original dust; and which is capable of being assimilated to the likeness of its Maker, and of being made holy in his holiness and happy in his happiness. I need not tell you, that Jesus Christ came into the world to restore it to the divine image of its Creator, and to make it thus holy and happy. I need not tell you, that he came into the world to save sinners. I need not ask you to go with me into the fields where the shepherds were watching their flocks by night, and ask you to behold that bright celestial messenger descending from heaven to announce his birth. I need not ask you to hear that anthem sung by more than mortal voices, and breaking in upon the stillness of the night—"Glory to God in the highest; on earth peace; good will to men." I need not point you to the blessed Saviour of mankind going about doing good, resisting every temptation and performing every duty. Neither need I carry you to Gethsemane, and show you the holy Son of God wet with the midnight dew, and in agony sweating great drops of blood in view of what he was to undergo for your salvation—in the bitterness of soul crying, "Oh my Father, if it be possible let this cup pass from me." I need not carry you to the bar of Pilate, or to the hall of Herod, and show you the holy one of God arrayed in a scarlet robe, with the crown of thorns upon his head, and the sceptre of mock royalty put into his hands. I need not excite your indignation by asking you to observe that blasphemous wretch who is spitting in his meek face, or to him who is smiting him with the fist of wickedness, or to that contemptible being who is now bowing that knee in derision which he will one day have to bow in humility; and who is crying in mockery, "hail, king of the Jews," with that voice which must one day plead for mercy at his hands. I need not ask you to hearken to Pilate as he pronounces him innocent, and washes his hands of that guilt which nothing but the blood of Christ can wash away.—I need not ask you to go with me from this mock trial and observe him sinking under the ponderous beam which they had placed upon his shoulders as he ascends to the summit of Calvary. I need not ask you to behold those nails driven through those spotless hands, or to behold that unfeeling monster who is mocking his thirst with bitter drink—nor need I ask you to hear that triumph of love over hatred—"Father

and still not be converted to a belief in the gospel; as was Lydia who is called a "pious woman," and Justus, Cornelius, and Apollos, "good men." 2. That a person may be converted or have faith in the gospel and still be impenitent. Of this, however, we have adduced no examples, but could easily refer you to Simon Magus or Judas Iscariot. 3. It will be perceived that in preaching the gospel, instead of exhorting all men alike to repentance and conversion, there are three classes of people to be addressed. 1st. those who need both repentance and conversion; 2d. those who are already converted or are believers in the gospel and need repentance; 3d. those who are already in a state of penitence or are morally virtuous but are still ignorant or comparatively so of the great truths of the gospel. The first class embraces all those who live without God and without hope in the world; the second class, those who profess to believe the truth but do not obey it; and the third, those who, being acquainted with no other religion than moral rectitude, need the illumination of their minds by the truths of the gospel. To the second class we need not preach conversion, and to the third we need not insist upon repentance. But we too often hear repentance urged upon those who are as morally virtuous as the pastor or his church, and conversion insisted upon to those who believe every word the preacher utters. We shall endeavour to avoid this error; but to those who need both repentance and conversion, if there be any such before me, I would say, "Repent ye, therefore, and be converted." And we would assign the same reason for it which the apostle does in our text and context,—that ye may receive remission of sins; that your sins may be "blotted out;" that Jesus may "bless you in turning away every one of you from his iniquities;" and with the prophet, that you may "cease to do evil and learn to do well."

I know that I am here liable to be met by the sneer of the bigoted, and to that if we can offer no better salvation to men than a salvation from sin, they would never wish to repent or be converted; but would continue to despise the gospel and roll sin as a sweet morsel under their tongues. We ask such, then, what they would have us save them from by repentance and conversion? "From Hell," would be the reply; "from burning lakes and from material fires." Well, we ask such if, upon their own principles, they expect to be saved from such things without first accepting the very salvation which they pretend to despise? Even to be saved from these things you must admit that it is necessary first to be saved from sin by repentance and conversion. Jesus Christ offers to bless you by "turning away every one of you from his iniquities;" and if you despise this kind of salvation, you despise the very blessings of the gospel; you despise the grace of our Lord Jesus Christ, and tread his gospel under your feet; you are guilty of his body and his blood; you crucify him afresh and put him to an open shame. What! Is that, for which Jesus came into the world and suffered and died to give you, no blessing? Is his salvation unworthy of your acceptance? Is that for which the apostles labored and counted not their lives dear unto themselves, no benefit to mankind? Are those glad tidings of great joy for which angels left their blessed abode in Paradise and came down to communicate to the world that there was born in Bethlehem Judea a saviour who should "save his people from their sins," unworthy of so divine a communication? Do those angels who rejoice at the repentance of the inner, make a solemn mockery of the scene? Good God! they would ask to be saved from a "burning hell!" from "material fires!" and still despise the salvation of Jesus Christ! scoff at the idea of being saved from their sins! What a request! what blasphemy! and if any need repentance these are the very ones who need it. Their very secret thoughts want to be blotted out. Their whole souls need to be converted from so dire a condition, to juster notions of the gospel of the blessed Jesus and of his salvation. \*\*\*\*\* Let it be so then:—we offer them salvation from a burning hell! But mind—we offer it only through the medium of repentance and conversion; through the acceptance of the salvation which we preach; a salvation from sin; and observe also at the same time, that a disturbed conscience is not mistaken for repentance, nor the act of embracing a few speculative notions for conversion.—We mean a repentance that shall change the whole man, not the mere leaving off of a few deeds of external wickedness. We mean a conversion that shall baptise the whole soul into the truths of the gospel, and compel the mind to act from the divine principle of love to God and love to man; not a mere assent to certain propositions or a mad race in defending them.

We said that we offered you salvation from a burning hell. But mark me. It is the burning hell of your own depraved souls, if they are depraved; and if not, you have no hell to fear;—to deliver you from the horrible pit of depravity and vice; and from the fiery darts of an accusing conscience; and from those ponderous chains of darkness which have been dragging you down to moral perdition.



forgive them for they know not what they do"—nor point out to you that unfeeling Centurion who is piercing his side, or ask you to behold that stream which is issuing from the wound. For you profess, through faith, to have seen it all. Neither do I ask you to behold the first day of the week dawning upon the tomb, and Jesus triumphing over death and the grave and all the malice of his foes. For you have seen all this—and good God! it is possible, that you have been carried through all these scenes and are still impatient—do not strive to conform your lives to the gospel standard? My brethren! I hardly know how to address you—I experience your kindness—I behold your attentiveness to the external requirements of our holy religion, and your zeal in defending it from its foes; and if I could behold you all walking worthy of the vocation wherunto you are called—but—perhaps I am going too far. I am not sufficiently acquainted with your circumstances to warrant the assertion on my part, that you do not all perseveringly obey the truth. I would charitably believe and hope, that you do. But permit me humbly to ask, whether it be so? whether there are not some among you, who have believed in vain? Who have not permitted the truth to exert that sanctifying effect upon their hearts and lives, which it ought? If so, what shall I say to you! to what shall I compare you? where shall I find a simile to meet your case? The ancient heathen in illustrating the torments of hell, place an individual in a situation in which, though in the midst of plenty, he is ever suffering the torments of hunger unappeased, and of thirst unallayed. Below him, runs a stream of the purest and sweetest water, which, ever and anon, as he stoops to drink, runs away from him and vanishes. Above his head, hang clusters of the most inviting fruit, which, the moment he attempts to reach them, mount above his grasp—and is not this your situation? Are not the living waters of the gospel flowing around you?—And are not your souls thirsting to partake of them? and as you would stoop to drink of them, some besetting sin of which you have not repented, and from which you have not reformed, applies the magic wand and the waters vanish? Do not the fruits of the tree of life hang within your reach, and does not some evil habit interpose between you and the rich feast which the gospel has spread before you? My friends, I fear this is too true. I have seen many of my brethren professing the like precious faith who have appeared to indulge in but one besetting, unrepented sin, who would otherwise have been an honor to the Christian name. This one unrepented sin was the only thing which separated between them and God, and shut them out of the joys of his favor. Is this the case with any of you, my brethren? Do you believe the gospel and suffer the habitual indulgence of one sin to shut you from its joys? Repent of it, I beseech you: turn from it—turn from it and LIVE! For I can assure you upon the authority of my God, that if the unrighteous man turn from his wickedness and do that which is lawful and right, he shall live and not die. Have you a correct understanding of the things of the gospel? Have you faith which will remove mountains? Let it remove the mountain of sin which lies between you and the city of the living God.—Are you willing to go all lengths in support of the gospel, even to the giving of your body to be burned? Present it a living sacrifice, and it will be more acceptable to God than a martyr's fire.

My friends, I would urge you to cut off—to pluck out those sins which separate between you and God and threaten to drown you in moral perdition. I would urge you to do as the gospel requires, as well as to hear and believe it. For Jesus compares him who hears his precepts and does not practice them, to a man who built his house upon the sand; while he who hears, believes and practices them, he compares to a man who built his house upon a rock, upon which winds, storms and floods beat in vain.

The third class, whom we are bound to address in the language of our text, or that part of it which relates to conversion, are those who at best have but a speculative knowledge of the gospel, or are rather sceptical with regard to its truth; but whose lives are marked by strict integrity and uprightness, and who would rather sacrifice life than to feel unjustly or unmercifully.

There are many of this class whose lives put the professed follower of Jesus to the blush; and to whom we might well say—"go thou and do likewise." But, my friends, while I venerate your virtues, I wish anxiously for your conversion. And why do I wish it? I wish it because the treasures of moral worth, which you would bring with you into the Christian fold would be valuable to the cause of truth; and your example would lead many a negligent professor to take heed to his steps; to bridle his tongue; to purify his heart. I wish it, also, for your own happiness. You behold yourselves, as created beings, endowed with a degree of intelligence which distinguishes you from the lower orders of creation. You realize that you are here in a world fitted for the enjoyment of its pleasures and subject to its pains; and you ought to know how you came here, and what is the end of your existence. But I am going too far—you must be sensible that you exist by the will of an Almighty God, and you ought to know what the will of this Almighty God is concerning you—as it is necessary to your peace and happiness. You behold the goodness of God in his works—you feel it in your own existence. But you want the indications of divine benevolence confirmed. And I promise you, that you will find them abundantly confirmed in the gospel of Jesus Christ, and a boundless ocean open to your view of which you can now form no conceptions. You feel within you a something, a fire kindled you know not how, which burns for immortality. You are sensible, that immortality is not here and that you have here no continuing city—no abiding place. But your own feelings bid you seek one to come; with all your moral goodness you feel to lack something; there is a void in your bosoms which nothing but Jesus and his truth can fill.—I cannot describe to you how you will feel upon the reception of this truth in the love of it, for these feelings are not susceptible of description. The joys of faith are to be felt and experienced, to be realized. For "eye hath not seen them, nor ear heard them." But one thing I can ask you. Do you not feel happy in doing good? Well; if you receive the gospel as a divine communication and have faith in the glories and beauties which it brings to view, and you behold yourselves through it as immortal beings, travelling higher and higher in the scale of existence, you will act from a principle

ple which will give you tenfold delight in doing good. For you will then see that holiness and happiness are "your being's end and aim," and that like twin sisters they will go hand and hand together, leading you in silken chains around the circle of eternity, drawing you closer and closer to the object of your existence, and approximating your soul nearer and nearer to God, the great centre of all life, light, immortality and joy.

You admire morality and virtue; and can I point you to a more noble example of it than Jesus Christ? You have been baptised perhaps into all the morality of Moses, and of Socrates, and of John the Baptist, and all who inculcated the principles of moral rectitude.

But are you willing to stop here? and not be baptised into the faith of him who exalted the principles of morality far above any who ever went before him? and who has given men a stronger motive for virtue, by withdrawing the curtain between time and eternity, and revealing the great end of existence, to be holiness and happiness forever and ever?

My friends, there is room for improvement in us all. We are never so perfect as to need no further reformation; never so far converted as to need no additional improvements in our faith. Let the wicked forsake his way and the unrighteous man his thoughts. Let him that heareth and believeth the words of Jesus but doth them not, cease to raise a superstructure upon the sand, and by repentance and obedience lay a firm foundation which cannot be shaken. Let him who believes in God, believe also in Jesus, and let those who have embraced the truth in the love of it press on towards the mark of the prize of the high calling of God in Christ Jesus, who hath called them with an holy calling to wisdom and to virtue and to happiness. Amen.

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, MARCH 19.

#### MILLENNIUM.

[For the Christian Intelligencer.]

MR. DREW:—You will confer a favor upon several of your subscribers by answering the following Questions:—

1. What does the Millennium mean? and if it have any meaning, when will it take place?
2. What notions did the apostles and early Christians entertain respecting it?
3. What effects have the predictions and calculations of certain orthodox divines, determining the time, place and persons, when, where and by whom it is to be commenced and consummated, had upon the general credulity of the Christian religion?
4. Is not the whole doctrine of the Millennium founded upon some passage or passages in the book of Revelation?
5. Is that book to be considered upon the same footing with the other books of the New Testament? and if not, why?

S. C. K.

Hallowell, March 1830.

Our correspondent has cut out the materials for a good deal of work, which it would be impossible for us to accomplish without more study and time than we can now find it convenient to devote to the several subjects brought to view in his questions; and, perhaps, he has applied to the wrong person for the information which some of his queries contemplate, since we confess that our faith in the doctrine of the Millennium is not very strong or well digested. However, we feel disposed to conform to his wishes as far as we can at present, and will, therefore, proceed to give some general remarks, which, as we cannot now furnish more full and particular ones, we hope may not be altogether unsatisfactory.

1. "What does the Millennium mean?" Ans. A thousand years. In divinity it is used to signify the thousand years in which it is supposed Christ will reign universally on earth. "When will it take place?" Of this, surely, we can say nothing, since we are not prepared to say it ever will take place.—The advocates of this doctrine, however, generally agree that it will take place before the expiration of the present century. A very distinguished calculator asserts that it will commence in about 1840—ten years hence; of which there seems strong probability, since Calvinism—the religion which he avers will universally prevail in the Millennium—puts forth just at this time such full blown promises of universal prevalence in the course of ten years! The "Christian party in politics" we suppose will obtain the reins of civil government in this country a sufficient time before 1840 to compel all other parts of the world to believe their creed. If the doctrine of the Millennium be true, we think there is great reason to rejoice that, according to the best orthodox authority, it is so soon to commence. We who now live, may rationally feel interested in it. Belike most of us may live to enter that holy period. If so, we shall be sure of not dying under a thousand years and then of being translated to heaven; for none are to die during the Millennium, and all who live therein are to be absolutely certain of salvation. It would be cruel to intimate that this doctrine would lead to licentiousness, since the orthodox never allege that ours has a licentious tendency. Still, persons less charitable might be disposed to conclude, that as a doctrine which teaches that all who now live will finally be saved is calculated to weaken religious obligations and hold out encouragement to sin, a doctrine which teaches that all who will then live will certainly be saved, is also as much calculated to open a door for licentiousness.

Our correspondent may detect the difference as to the tendency of these doctrines if he can. We think it is greatly to be regretted, and reflects not a little on the impartiality of the divine Being, that he has not made the certainty of salvation as strong and as universal for people in all time, as for those who happen to be born within a particular thousand years. But since it is not so, what abundant cause have these now living, who may continue to live till 1840, to rejoice in the partiality of God, that he has deferred bringing them into existence until a time when their salvation and a thousand years of human life are absolutely secured for them and all who shall be born after that period!

2. "What notions did the apostles and early Christians entertain respecting it?" It is difficult to say what notions the apostles entertained concerning the Millennium; for it does not appear that any one of them said any thing about it. No part of their writings, we believe, is ever quoted in support of the doctrine. Nor does it appear that the earliest Christians had any notions on the subject. In the third or fourth century, in which it became very fashionable to mystify the sacred writings as much as possible, it seems

to have been entertained to some extent, though it was never adopted by the whole church or made an article in the creeds of the day. This is evident from the writings of Eusebius, Irenaeus, Origen and others. About the middle of the fourth century the doctrine of the Millennium was brought into more distinct forms. It was then concluded by those who held the doctrine, that Christ was then soon to come personally on earth and reign with his servants.—That the city of Jerusalem would be rebuilt and that the land of Judea should be the habitation of all people.—That the saints, during this period, would enjoy all the delights of an earthly paradise—the face of nature being changed; human life would not be endangered by poisons of the mineral, vegetable or animal kingdoms; beasts of prey are to be extirpated, &c. &c.

Regarding these expectations were not realized, and that the Millennium did not come as looked for, it was natural that the notions concerning it should be changed so as to keep its commencement just ahead. Like the "day of judgment," the Millennium has always been about to come, but has never yet arrived.

3. We are at this moment furnished with no means of answering, with much positiveness, the third question of our correspondent. It is, however, not unreasonable to conclude, that, considering the partiality which the doctrine of the Millennium ascribes to God, and the unfulfilled predictions which its advocates have continued to make concerning it, it must have exerted an influence in a greater or less degree against the general credulity of the Christian religion.

4. The notion of the Millennium is an ancient tradition in the church, grounded almost, if not exclusively upon one or two passages in the Revelation. Indeed, we do not know as any text is relied upon for proof of this doctrine but Rev. xx. 1—6. But the figurative language of this text must be taken in a literal sense to afford any thing like proof of the doctrine.

5. If by his fifth question, our correspondent means to inquire, whether there is no more room to doubt the authenticity of the book of Revelations than of most of the other books of the New Testament, we should say there is room for more doubts on the subject. But we take it not upon ourselves to decide, when the greatest doctors disagree. Dr. Lardner, examining the arguments of Dionysius, a Bishop of Alexandria in the 3d century, who wrote a treatise on the authorship of the book, says that he "must acknowledge that the Revelation has an unlikeliness to the apostle John's writings not easy to be accounted for." But Sir Isaac Newton, Dr. Priestly, Mr. Tawer, Mr. Evanson and others who have examined the subject, are of opinion that the person who wrote it must have been divinely inspired, since many of the predictions in the book have, as they think, come to pass.

We know not the precise object of our correspondent in proposing these questions, and it may be that we have not in the above entirely met his wishes. We have endeavored to answer his questions, however, in the order in which he proposed them; and if they have made our answer too mechanical, it is not our fault.

The editor of the "Trumpet" says that the account we published two or three weeks ago concerning the death of a lad in N. H. is in some important particulars incorrect. We shall, truly, rejoice to find that it is so; and particularly to learn that the lad is not yet dead. We have only to say that we published the account in strict conformity to the information communicated to us in a letter from a gentleman living near the place where the accident took place and according to the verbal statement of a gentleman in this neighborhood who had learned the facts from another source. Dr. Whittemore has the promise of a minute and correct statement of the disagreeable circumstance. Whatever appears erroneous in our account it will give us sincere pleasure to correct.

#### NEW SOCIETY.

It is said that a Society of Universalists has been recently organized in Stow, Mass.

§3.—If our attentive friend in Boston, (G. W. B.) will look into the Intelligencer of Feb. 19, he will find an answer to his question in relation to Dr. Skinner's Sermon.

The orthodox paper in Albany complains bitterly because the Catholics have established a Nunnery in that city and have a number of Protestant children under their tuition. The great objection which the editor of that paper makes to this latter fact, is, the Nuns teach the (Protestant) children "to call their parents heretics." We are not very sorry if the orthodox begin to find out how good and polite it is to be called heretics; but, really, people who are constantly engaged in teaching the children of liberal Christians to call their parents heretics, are the last ones who should complain of the Albany Catholics.

A communication signed "Clinton" has been received, giving an account of the persecuting treatment of an orthodox minister towards a school-master, on account of his father's being a Universalist. We make no doubt the statement in the communication may be very true—for such things from such sources we have often known before—but we doubt whether the subject with all its particulars is of sufficient general importance to require the publication at length of the narrative.

#### ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

QUAKER TO AN UNIVERSALIST, NO. 2.  
FRIEND,—I have received thy letter of the 7th, and am really glad that mine was so well received by thee, as also to find thee so free to communicate. These considerations have induced me to write again, which I conclude will not be unexpected to thee, and I hope not burthen-some; and I will assure thee that my intention is not mere speculation, nor strife for mastery; but solid edification is the thing I wish to receive, as also, if possible, to impart. And I may acknowledge, I have gained information by perusal of thy letter; yet not so much but that I wish for more of the same kind; and should it be at last that I cannot approve of Universalism as a religious system, yet I shall be specially careful not to judge beyond the bounds of proper authority, and by all means not to condemn a fellow being, the religion that I profess, enjoins the exercise of forbearance and good will. And therefore for myself I will adopt the language of Pope in his universal prayer:

Let not this weak unknowing hand,  
Presume thy bolts to throw,  
And deal damnation round the land,  
On each I judge thy foe.

If I am right, thy grace impart  
Still in the right to stay;  
If I am wrong, O, teach my heart  
To find that better way.

And with respect to thee I would say:

Since thou and I have different views  
Of th' endless state of man,  
And each with confidence pursues  
His chosen scriptural plan,  
I am dispos'd by thy consent,  
To prove and canvass thine;  
And in return am quite content  
Thou should'st examine mine.

Therefore, since we both believe it a point of importance to do as we would be done by, let us be free, communicative and charitable; as wishing to do good and no harm. There are some expressions in thy letter to which I agree, and it is very probable that by a mutual attention and free communication, we may be brought to a still nearer agreement, on these most important of all subjects, especially if we should cultivate a yielding, rather than obstinate and censorious disposition.

But I would remind thee that my third and fourth paragraphs are not so satisfactorily answered as I could have wished; want of room however may have been the cause. But thou wilt recollect that thy passage from my second to my third paragraph is in these words: "The above remarks will fully meet your third paragraph." But this appears to have been an oversight; for, the "above remarks" are concerning forgiveness; whereas there is nothing about forgiveness in my third paragraph, that being a subject of my second. Thy words next in order are, "I will observe however, in passing, that I have too much charity for other denominations, to say they are exclusively wrong in all their doctrines, and modestly enough not to say I am exclusively right in all mine."

By reconsidering my third paragraph, thou wilt discover, that it was not made a subject of inquiry, whether other denominations are right or wrong, in all or any of their doctrines, but whether there could be sufficient evidence given in favor of the Universalist doctrine; and I there professed, and I believe candidly, that I could willingly believe the doctrine of universal salvation could I be firmly persuaded of its being the right way; and that I should be much obliged to thee if thou wouldst shew me how I might obtain such a persuasion.

But of this I have had no information, although I really think the request was reasonable, for a man ought not to cherish any new opinion, especially in an affair of so great moment, until he is satisfactorily convinced of its being nearer the truth than the opinion he has heretofore held;—and I being of an inquisitive turn, and wishing to know the truth, and willing to believe it, in whatever form it might appear, was desirous to know, in a sober way, what evidence might be gained in favor of the truth of universal salvation. My good will, also, to my fellow creatures, is sufficient to induce me to wish them all happy, and to believe they will be so, provided I can be substantially assured of it.

My question, at the conclusion of my third paragraph, I consider not answered at all. For thy next words, and those intended as the answer, and which, with those above quoted, make the whole of thy reply to my third paragraph, are these: "The only motive therefore, that I would hold forth to you, or any one else, as an inducement to become a Universalist, is the liberty accompanying a belief of the truth of the gospel." This is indeed a good motive to a sinful man to become godly; but I do not see it to be a sufficient motive to induce such a man to believe that all sinners are saved. Please to look at the thing again, and thou wilt see that my question was founded on the supposition that the only penalty annexed to unbelief, on the universalist scheme, might be eluded without embracing the universalist faith. To bring the matter fairly into view, I will repeat my words: I see no difference between believers and unbelievers, except that the latter may deserve a greater share of punishment in this life, than the former; and yet even this may be obviated, for I suppose if I do not embrace the faith of Universalism, I may yet live an honest, upright, sober, and even godly life, which undoubtedly must be the only means of averting punishment.—What motive then (i. e. on these premises) canst thou hold forth to me as an inducement to become a Universalist?

Now I think this reasoning is good, and the question rational. For, it will not be denied that punishment is the only consequence of unbelief on the universalist scheme, as also of the whole course of a wicked life; and that the way to avoid this consequence is, to eschew evil and do good. Neither will it be denied, that a man may do this, without believing that all mankind are saved, and then why should a man become a Universalist in order to be happy?

But if the only motive that can be held forth to induce any one to become a Universalist, is the liberty accompanying a belief of the truth of the gospel; then it follows, as a rational consequence, that Universalism, or a belief that all men are saved, is the truth of the gospel; and that there is greater liberty in this belief than can be out of it; and hence very naturally arises another question. May I not enjoy the liberty accompanying a belief of the truth of the gospel, without believing the truth of the gospel? Here again I suppose I may live a godly, righteous and sober life, if I do not believe all men are saved, and no one will deny but the consequence of such a life is liberty.

But if the foregoing questions are too hard to be answered, I will mitigate a little, and propound one that is easier, thus: By what means may I obtain an assurance that the universalist belief is the truth of the gospel, so that I may enjoy that liberty, and not be troubled with apprehensions about future misery?

This question I earnestly and submissively request thee to answer.

So for this time I bid thee, Farewell,  
And may we shun the dreadful plagues of hell.

I am thy sincere friend,

[For the Christian Intelligencer.]

#### REPLY OF THE UNIVERSALIST.

DEAR FRIEND,—Peculiarly pleasing are the exhibitions of liberality and candor in your last letter, as also, in the first: And it is satisfactory to me that I am favored with a second opportunity, to present, if possible, my sentiments in a clearer light on the subject between us, and also, with greater perspicuity, which on your part is deemed necessary, to

answer your several queries; with an expression of my entire will and pleasure to continue the correspondence should any dissatisfactions remain with an expectation of obtaining further light.

Having written at some length in answer to the second paragraph of your first letter on repentance, its effects, and the importance and obvious motive in Derry in chastising his creatures,—as every well disposed person is willing to believe that the best and most consistent character and motive accord with a God of boundless compassion, and it is an allowed truth that proper notions of Deity form the true foundation for rational and pure religion; I conceived when I said "the above remarks will fully meet your third paragraph," that the difference between believers and unbelievers was fairly pointed out. And further, I considered, that if my arguments were well digested viz. that all chastisement is designed for, and will effect, the good of all who have been, are, and shall be chastened, that the truth of universalism would appear in the same remarks; and so, they would have answered your third paragraph, alluded to. My saying that I have too much charity for other denominations &c. alluded to your remark that "an attempt to convince you of Universalism being the right way would presuppose that all others are wrong—that you must be convinced of the first place, that the way you are in is not right," &c. all of which, certainly, is found in your third paragraph; and although it was not made a matter of direct inquiry, yet it contains a very strong suggestion, at least which induced me to think, as I still think, that my observation was well directed; however, the paragraphs, in the letter I received and in the copy you retained, may not be divided exactly alike.

Without reconsidering your third paragraph, I am sensible the subject of inquiry was how you might obtain a persuasion of the truth of universalism. "But of this (you say,) [you] have had no information." Whether my remarks on your second, fourth and fifth paragraphs contained any information to you, is not for me to say; but that they contained some proof of my doctrine is true beyond a doubt. But if my comments contained nothing new to you, I follow, in this case, that I gave you no information; that however, I think should not be a matter of dispute. Without imposing my reply as containing with it any direct information, therefore, let me ask, as you seem not to object what is said in reply to your second and fifth paragraphs—Is it no proof in favor of universalism that sin, originating in the flesh and being the cause of misery, will cease with the extinction of the soul, or animal life, the misery must cease with the cause which produced it? that the scriptures contain promises of the future salvation of thousands, who, their rebellion were destroyed without repentance, and nothing to the contrary? that the divine Being consulted safer measures for bringing about the salvation of his offspring than to commit an agency to them which would be attended with infinite consequences of any kind? that God created only to bless and to make happy in the enjoyment of his love, chastening whom he loves scourging whom he receives, designing as producing our good in all his dispensations. Is it no proof, that the promises of God include every intelligent being, that the "he is not against the promises, neither can he annul, that it should make them of none effect?" that the spirit and its fruit are promised, and that the spirit returns to God who gave it? Is all this no proof? I am pretty confident you will not say that all this on my part is taken for granted, for I believe you are sensible it is both scriptural and reasonable. Notwithstanding, more proof of the same kind may not be amiss. The law being a shadowy dispensation, a "ministration of condemnation" and working wrath, we are not to expect a perfect description of the nature and character of Deity from that source but to look upon it according to the scriptural representation as making "nothing perfect." Hoping that you will make all necessary allowance for the various figures used in the scriptures, I submit the following as a guide to the proper understanding of the sacred writings:

1. God is infinite, and is necessarily of "one mind," or will, which is immutable—"without variableness or shadow of turning" of one nature which is love, and love cannot hate nor work ill, neither can mercy prove unkind. And I humbly conceive that it is impossible for infinitely to desire any thing less than the greatest good of all his creatures, in which I imagine we shall agree, neither could infinite and unerring wisdom do less than to plan or contrive to carry into effect the unbounded desire of unbounded love; and, surely, infinite power could not fail to accomplish what equal love and wisdom desired and planned. Here I take my stand believing, that, whatever contradicts these conclusions cannot be of God; provided, an correct in the several statements which I think are not easily invalidated, believing that I can see the scripture harmonious with my views of the Divine Being.

2. As I fully believe, that all the threatening as well as all the promises of God will be fulfilled, I would recommend to every one who desires a knowledge of the truth, to contrast the threatenings and promises in the bible, law and gospel, in relation to man; the former of which condemns all, indiscriminately, while the latter holds out peace and happiness to every individual. Consequently, the threatenings prove endless misery and the promises endless life, both put together would prove nothing but contradiction and nonsense. This subject you are requested thoroughly to examine, by which you will be induced earnestly to receive or reject the system. And this, together with the injunction "If any man lack wisdom let him ask of God," I humbly submit to you as a proper means of obtaining "an assurance that the universalist's belief is the truth of the gospel."

You seem to think the motive to become universalist "is indeed a good motive for a sinful man to become godly" but "not a sufficient motive to induce such a man to believe that all sinners are saved." I am far from thinking that a person influenced by the love of God to practice holiness, would be prepared to snatch the laurel from the brow of the author of his salvation. But if he believed the wisdom from above to be "with partiality and without hypocrisy," he would trust that God would deal with all his children alike in his own due time, "according to his good pleasure which he hath prepared in himself; that in the dispensation of the fulness of time he might gather together in one all things in Christ; both which are in heaven and which are in earth, even



The law, it now exists, makes no distinction as to the days of the week, but is imperative that the postmasters shall attend at all reasonable hours, in every day, to perform the duties of their offices; and the Postmaster General has given his instructions to all Postmasters, that, at post offices, where the mail arrives on Sunday, the office is to be kept open one hour or more after the arrival and assorting of the mail; but in cases that would interfere with the hours of public worship, the office is to be kept open for one hour after the usual time of dissolving the meeting. This liberal construction of the law does not satisfy the memorialists. But

Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it, that in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbor? Do the petitioners allege that they cannot conscientiously participate in the profits of the mail-contracts and post offices, because the mail is carried on Sunday? If this be their motive, then it is worldly-gain which stimulates to action, and not virtue or religion? Do they complain that men, less conscientious in relation to the Sabbath, obtain advantages over them, by receiving their letters and attending to their contents? Still their motive is worldly and selfish. But if their motive be to induce Congress to sanction by law their *religious opinions* and *preferences*, then their efforts are to be resisted, and their tendency fatal both to religious and political freedom. Why have the petitioners not petitioned for prayer to the mails? Why have they not requested that the Government be required to send *and* all its executive functions on that day? Why do they not require us to enact, that our ships shall not sail—that our armies shall not march—that officers of justice shall not seize the suspected, or govern as is necessary on Sunday on any other day of the week. The spirit of evil does not rest that day. It is the Government, ever active in its functions, which enables us all, even the petitioners, to worship in our churches in peace. Our Government furnishes very few blessings like our mails. They bear, from the centre of our republic to its distant extremes, the acts of our legislative bodies, the decisions of the judiciary, and the orders of the Executive. Their speed is often essential to the defence of the country, the suppression of crime, and the dearest interests of the people. Were they suppressed or

are of such a day.

Mindful of our manifold deviations from the path of moral and religious duty, it becomes us, on such an occasion to bow with deep humility before Him, whose ear is ever open to prayer, and who looks, with divine complacency, on the humble and contrite in spirit.

May we be suitably reminded of every act of oppression, cruelty or injustice that may tend to tarnish our character as a free people; and that within the bosom of our own country, man is yet the slave of his fellow man. It becomes therefore, the people of this State, as a member of this great Republic, to unite in prayer, that God in his infinite mercy, may bless the means that God has provided for the gradual extinction of slavery.

May we remember in our petitions, the poor and the destitute, the sick and the afflicted, the widow and the orphan; and may our charities, our kindness, our sympathies and our protection, be extended to them all.

May God bless the means of diffusing useful knowledge throughout this our favored land, from the Infant school to the highest Seminary of learning. May He graciously smile on the seed time and harvest of the Hudsonian and prosper our Commerce, our Fisheries and our Manufactures. May He who "maketh the wrath of man to praise him," suppress the violence of party animosity; and may peace and happiness prevail throughout our borders, that we may become that happy people, "whose God is the Lord."

The people are requested to abstain from recreation and unnecessary labour on that day.

*Given at the Council Chamber in Portland, this eleventh day of March, in the year of our Lord one thousand eight hundred and thirty; and in the fifty fourth of the Independence of the United States.*

JONATHAN G. HUNTON.

By the Governor.

EDWARD RUSSELL, *Secretary of State.*



## POETRY.

## WRITTEN IN A WARM DAY NEAR THE CLOSE OF WINTER.

How soft this Southern gale—its freshness falls  
Upon my forehead, like the light, warm touch  
Of the dew-drops of Spring-time. It has been  
The fair elixir of blossoms, and it bears  
An air of enchantment to our woods—  
And quiet vales. Spring, with her rose-air breath,  
Is coming now, upon her rainbow wing,  
To wake the green earth to life and joy,  
And the free air to music. She will weave  
Her violet throne upon a thin, white cloud  
Soft-floating in the middle air, and call  
Upon her thousand votaries to hail  
Her coming with a song or smile. The waves  
Will shout from rock and mountain, the blue lakes  
Will tremble like the plumage of a Dove  
In the new gust of sunlight, and the birds  
Will breathe their loves to music, and float off,  
A shower of blossoms in the atmosphere.  
The young, gray leaves will weave their twilight hues  
In grove and forest—mid yon budding lilies,  
The Sea will sleep, like a Circassian bride  
Decked with her richest jewelry—the sky  
Will take a bluer tint, and seem to arch  
More high, and pure, and beautiful above  
As if to let the spirit go abroad  
In ampler journeyings—and a deep spell  
Of life and bliss will, like a blessing, rest  
Upon the waking heart, and bid it dance  
Like a light feather on the buoyant wave  
Of beautiful imaginings of Heaven.

## REFLECTIONS AT TWILIGHT.

BY MRS. SIGOURNEY.

Rest! weary thought awhile,  
By care and labour tost,  
For thy freshest pleasures are soiled with dust,  
And the fountain hath full'd of thy fondest trust,  
And thy pilgrim-staff is lost.

Come hope! with flagging wing,  
Like the Ark-dove turn again,  
O'er a trackless waste thy flight hath sped,  
Thou hast sought the living among the dead,  
'Tis at thy search we vain.

Thou stricken heart—return!  
What was thy chattering word?  
The faithless prop, or the shaft of guile?  
The ice-cold glance, or the treacherous smile?  
Go!—speak of thy wounds to God.

Turn, sad and musing soul!  
This hallow'd hour was given  
To gird thee and for the race of life,  
And to cheer a time of change and strife  
With a gleam of the peace of heaven.

Ladies' Magazine.

## MISCELLANY.

Amidst the general desire to see the great Speeches of the great men in the U. S. Senate on the great debate, we can do no more, by way of gratifying our readers, than to cut out a slice or two from some of the principal ones. And in making these extracts we cautiously take those parts which have the least of party in them. What follow we recommend as some of the best efforts of American eloquence.

MR. HAYNE, OF S. C.

There is a spirit, which, like the father of evil, is constantly "walking to and fro about the earth, seeking whom it may devour;" it is the spirit of *false philanthropy*. The persons whom it possesses, do not indeed throw themselves into the flames, but they are employed in lighting up the torches of discord throughout the community. Their first principle of action is to leave their own affairs, and neglect their own duties, to regulate the affairs and the duties of others. Theirs is the task to feed the hungry, and clothe the naked, of other lands, while they thrust the naked, famished, and shivering beggar from their own doors;—to instruct the heathen, while their own children want the bread of life.—When this spirit infuses itself into the bosom of a statesman, (if one so possessed can be called a statesman,) it converts him at once into a visionary enthusiast.—Then it is, that he indulges in golden dreams of national greatness and prosperity. He discovers that "liberty is power," and not content with vast schemes of improvement at home, which it would bankrupt the treasury of the world to execute, he flies to foreign lands, to fulfil obligations to "the human race," by inculcating the principles of "political and religious liberty," and promoting the "general welfare" of the whole human race. It is a spirit which has long been busy with the slaves of the South, and is even now displaying itself in vain efforts, to drive the Government from its wise policy in relation to the Indians. It is this spirit which has filled the land with thousands of wild and visionary projects, which can have no effect but to waste the energies and dissipate the resources of the country. It is the spirit, of which the aspiring politician dexterously avails himself, when, by inscribing on his banner the magical words *Liberty and Philanthropy*, he draws to his support that entire class of persons who are ready to bow down at the very names of their idols.

If there be one State in this Union, Mr. President, and I say it not in a boastful spirit—that may challenge comparison with any other for a uniform, zealous, ardent, and uncalculating devotion to the Union, that State is South Carolina. Sir, from the very commencement of the Revolution, up to this hour, there is no sacrifice, however great, she has not cheerfully made, no service she has ever hesitated to perform. She has adhered to you in your prosperity, but in your adversity, she has clung to you with more than filial affection. No matter what was the condition of her domestic affairs, though deprived of her resources, divided by parties, or surrounded by difficulties, the call of the country, has been to her as the voice of God.—Domestic discord ceased at the sound,—every man became at once reconciled to his brethren, and the sons of Carolina were all seen crowding together to the temple, bringing their gifts to the altar of their common country. What, Sir, was the conduct of the South during the Revolution? Sir, I honor New England for her conduct in that glorious struggle. But great as is the praise which belongs to her, I think, at least equal honor is due to the South. They espoused the quarrel of their brethren, with a generous zeal, which did not suffer them to stop and calculate their interest in the dispute. Favorites of the mother country, possessed of neither

ships nor seamen to create commercial rivalry, they might have found in their situation a guaranty, that their trade would be forever fostered and protected by Great Britain. But trampling on all considerations either of interest, or of safety, they rushed into the conflict, and, fighting for principle, periled all, in the sacred cause of freedom. Never was there exhibited in the history of the world higher examples of noble daring, dreadful suffering and heroic endurance, than by the whigs of Carolina, during the Revolution. The whole State, from the mountains to the sea, was overrun by an overwhelming force of the enemy. The fruits of industry perished on the spot where they were produced, or were consumed by the foe. The "plains of Carolina" drank up the most precious blood of her citizens! Black and smoking ruins marked the place which had been the habitations of her children! Driven from their homes, into the gloomy and almost impenetrable swamps, even there the spirit of liberty survived, and South Carolina, sustained by the example of her Sumpters and her Marions, proved by her conduct that though her soil might be overrun, the spirit of her people was invincible.

MR. WEBSTER, OF MASS.

The eulogium pronounced on the character of the State of South Carolina, by the honorable gentleman, for her revolutionary and other merits, meets my hearty concurrence. I shall not acknowledge, that the honorable member goes before me in regard to whatever of distinguished talent, or distinguished character, South Carolina has produced. I claim part of the honor, I partake in the pride of her great names. I claim them for countrymen, one and all. The Laurens, the Rutledges, the Pinckneys, the Sumpters, the Marions—Americans, all—whose fame is no more to be hemmed in by State lines, than their talents and patriotism were capable of being circumscribed within the same narrow limits. In their day and generation, they served and honored the country, and the whole country; and their renown is of the treasures of the whole country. Him, whose honored name the gentleman himself bears—does he suppose me less capable of gratitude for his patriotism, or sympathy for his sufferings, than if his eyes had first opened upon the light in Massachusetts, instead of South Carolina? Sir, does he suppose it in his power to exhibit a Carolina name so bright as to produce envy in my bosom? No, Sir—increased gratification and delight, rather. Sir, I thank God, that if I am gifted with little of the spirit which is said to be able to raise mortals to the skies, I have yet none, as I trust, of that other spirit, which would drag angels down.—When I shall be found, sir, in my place here, in the Senate, or elsewhere, to sneer at public merit, because it happened to spring up beyond the little limits of my own State, or neighborhood; when I refuse, for any such cause, or for any cause, the homage due to American talents, to elevated patriotism, to sincere devotion to liberty and the country, or if I see an uncommon endowment of heaven—if I see extraordinary capacity and virtue in any son in the South—and if moved by local prejudice, or gangrened by State jealousy, I get up here to abate the tithes of a hair from his just character and his just fame, may my tongue cleave to the roof of my mouth! Sir, let me recur to pleasing recollections—let me indulge in refreshing remembrance of the past—let me remind you that in early times no States cherished greater harmony, both of principle and of feeling, than Massachusetts and South Carolina. Would to God, that harmony might again return. Shoulder to shoulder they went through the Revolution—hand in hand they stood round the Administration of Washington, and felt his own great arm lean on them for support. Unkind feelings, if it exist, alienation and distrust, are the growth, unnatural to such soils, of false principles since sown. They are weeds, the seeds of which that same great arm never scattered.

Mr. President, I shall enter on no encomium upon Massachusetts—she needs none. There she is—behold her, and judge for yourselves. There is her history—the world knows it by heart. The past, at least, is secure. There is Boston, and Concord, and Lexington, and Bunker Hill—and there they will remain forever. The bones of her sons, falling in the great struggle for independence, now lie mingled with the soil of every State, from New England to Georgia, and there they will lie forever. And, sir, where American liberty raised its first voice, and where its youth was nurtured and sustained, there it still lives, in the strength of its manhood and full of its original spirit. If discord and disunion shall wound it—if party strife and blind ambition shall hawk at and tear it—if folly and madness—if uneasiness under salutary and necessary restraint, shall succeed to separate it from that union, by which alone its existence is made sure, it will stand, in the end, by the side of that cradle in which its infancy was rocked; it will stretch forth its arm with whatever of vigor it may still retain, over the friends who gather round it; and it will fall at last, if fall it must, amidst the proudest monuments of its own glory, and on the very spot of its origin.

MR. SPRAGUE, OF ME.

Notwithstanding all that has been said of the late war as derogating from the character of New England, I boldly ask, from what portion of the country was it sustained with more efficient aid? The gentleman tells us that money was withheld by a combination of all the banking

interest. One Bank, sir, in the town of Boston alone, advanced the Government two millions of dollars; and a single individual there a million more. The large amount loaned in the town of Salem, my friend from Massachusetts now before me, (Mr. Silsbee,) whose ample fortune was entrusted to his country, can well attest. Sir, without the hard money—not the depreciated paper of broken banks—but the gold and silver which the citizens of New-England caused to be paid into the Treasury from loans and the customs, your tottering credit must have fallen completely prostrate. And when clouds of despair lower around you, and thick darkness envelops your whole horizon, it was the gleams of glory from the ocean that dispelled the gloom and illuminated your path. The sun of glory arose in the east, and was lighted up by the Mariners of New England. You manned not a ship—you fired not a gun upon the lakes or upon the ocean, without the aid of the sons of New England; and in every battle upon the water, they poured out their blood in your defence. Upon land, too, their achievements were unequalled. Those who, having voluntarily tendered their services, were not permitted to defend their own homes, but marched to the frontiers of New York, constituted the regiment which well earned their expressive appellation of the *bloody ninth*—which stood alone against twice their force of British veterans, whilst half their own numbers had fallen upon the field! They composed, too, the twenty-first regiment, which, at the battle of Niagara, by a desperate effort, in face of a blazing battery of deadly artillery, took the eminence which it commanded, and meeting the foe, man to man, repulsed and defeated him in successive onsets, and destroyed forever the boasted invincibility of the British bayonet. I shall not attempt to enumerate the worthies or the achievements of New England—time indeed would fail me to delineate her character, or speak of her services. They stand out in brilliant colors upon every page of your history. She may be followed through every section of our country, by the blood and efforts of her sons—to your own native South Carolina, where Green and Sullivan fought, and Sumner fell—to the West, where their bones rest on the battle grounds of St. Clair's defeat, and Harrison's victory. Every valley is vocal with the voice of her children—her blood is in every vein of this great republic—her fame is reflected from the whole bright surface of this wide spread and mighty nation.

I glory in such a parentage, and in the brotherhood of her hardy, educated, enlightened, virtuous, generous, brave, republican population. With deep felt gratitude I reverently thank God, that of all places upon his earth, he gave me my birth in the land, and among the descendants, of the PERITAN PILGRIMS OF NEW ENGLAND.

## FOUR THIRTY.

"Some years since, a lady of New Jersey had in her employ a faithful servant, a native of Africa. He had lived several years in the family, and had always enjoyed their confidence, and was particularly valued by her deceased husband.—Having one day lost a silk handkerchief, for which she had made considerable search, poor Tony was at last suspected of having stolen it. "Tony," said his mistress, "I have lost my new handkerchief!" Tony sympathetically replied, "Me very sorry, Mittee, me very sorry you lost your handkerchief." The lady pressed the subject no further, until another unavailing search, after which she accosted him at his work. "Tony, I have not yet found my handkerchief!" "Me very sorry, Mittee; me very sorry you don't find your handkerchief." "Yes, but Tony, the handkerchief could not get away itself." "Oh no, mittee!" smiling, "me know handkercher can't w'k wid-out feet." His innocence and the confidence he had so long enjoyed, rendered her inquiries still unintelligible to him. At length, wearied by his apparent evasions, "Tony," said she, with a deliberate accent, "to be plain with you, I think you must have stolen it!" "Me mittee! me—teal—teal—your—handkercher!" "Yes, Tony, I do think you must have stolen it." He stood mute. I have no words, he thought, I am in a land of strangers! 'Tis by deed alone I can manifest my abhorrence of the crime. An axe lay beside him—he stretched out the hand that had so long faithfully served her, and with one blow severed from it the first joint of his little finger; then holding up his wounded hand to his accuser,—"Me trike off all my finger," fore me teal your handkercher." Some time afterwards, the handkerchief was found behind a drawer of the bureau, where it had been accidentally placed by the opening and shutting of the drawer. Poor Tony, however, carried with him to the grave a mark which evinced the savage grandeur—the wild nobility of his soul."

## WANTED.

FOR the season, beginning April 15th next, an active young man of good habits capable of taking care of a Clap-board Machine and Saw Mill, for whose services fair and generous wages will be given. For further information apply to

EENEZER STEVENS.

Montville, March 1, 1830.  
JOHN SOULE has taken a house in Augusta, near the west end of Kennebec bridge, and has good accommodations for Travellers and Boarders. Good attention will be paid to those who favour him with their patronage.  
Augusta, March 10, 1830.

HAYNE'S & WEBSTER'S SPEECHES.  
THE celebrated Speeches of Messrs. HAYNE, of South Carolina, and WEBSTER, of Massachusetts, in the U. S. Senate, printed in one pamphlet, for sale by P. SHELTON, at the Gardiner Bookstore.  
March 10.

## KENNEBEC TAVERN.

South Side Market Square, Water Street, AUGUSTA.

THE subscriber respectfully informs his friends and the public generally, that he has taken the above well known establishment, lately occupied by G. W. PERKINS, Esq. where he solicits their patronage.  
In addition to the large room in the front part of the building lately occupied by Capt. W. E. HARRISMAN as a stables, and the whole is fitted up in a handsome and commodious style, and furnished with entire new furniture. Its location renders it very convenient for the gentleman of business, and pleasant for the traveler; and from the improvements which have been added, and the attention which will be paid to his customers, the subscriber feels justified in anticipating a share of public patronage.  
BOOKS of all the Stages arriving in this town are kept at the Bar, where those who wish to take passage in either can enter their names, and the driver will be notified without further care or trouble to the passenger.  
Any information relating to Stages or Steam-Boats will always be given with cheerfulness.  
Augusta, Jan. 1830. W. F. BROWN.

## THE FAMILY READER.

THE FAMILY READER, edited by Seba Smith, Jr. is published every Tuesday, at the office of Shirley & Hyde, Exchange-street, Portland, at ONE DOLLAR a year, payable in advance, or one Dollar and twenty-five cents if payment is delayed beyond three months. It is intended for a useful and interesting family miscellany; to contain no word or sentence improper to be read by any person in any circle; to be free from party politics and personal strife; no advertisements to be admitted, but the whole paper to be filled with interesting and useful reading: such as news in general, foreign and domestic; proceedings of Congress, of the State Legislature; Literature, Morality, Health, Economy, Farming, Gardening, Mechanics, Education, Domestic Management, &c.  
Any person who will procure seven subscribers from whom he is willing to be responsible, shall be entitled to one year's subscription.  
Letters, post paid, to the Editor or Publishers will receive due attention.  
Portland, Dec. 17, 1829.

## PROSPECTUS.

MARSH, CAPEN & LYON, propose to publish a Periodical work, entitled  
THE UNIVERSALIST EXPOSITOR:  
and in pursuance of this purpose, they have engaged HOSBA BALLOU, and HOSBA BALLOU, 2D. AS EDITORS.

While so many Universalist Papers are already in circulation, what is the need, it may be asked, of another publication on their plan? We answer, None; for we heartily concur in what appears the common opinion, that those Papers are so conducted as to perform, with much success, all the service which naturally comes within their sphere.

But it should be remembered that they are not adapted to all purposes. There are subjects, and those of high importance, that cannot be advantageously exhibited in a popular weekly paper, devoted to the passing events and immediate concerns of the day, and often suffered, like other newspapers, to "perish in the using." And it is thought that our denomination, now so widely extended and fast increasing, needs some publication of convenient form, as a safe depository for the more labored Essays, for systematic Discussions on doctrine, and for occasional Reviews of such works as are peculiarly interesting to Universalists.

Accordingly, the Universalist Expositor is proposed to answer this purpose, without interfering with the usual course of our Weekly Religious Journals, and without superseding their use. Its distinct character may be sufficiently understood from the following plan: It will consist chiefly of  
Dissertations on several points of Biblical Literature;  
Critical Interpretations of Texts;  
Explanations of Scriptural Phrases and Subjects;  
Doctrinal Discussions; and  
Expositions, both illustrative and historical, of Religious Truth in general.

Such are its principal objects. It will, however, contain, when occasion shall demand, Reviews of Religious Works, and, at times, such errors as shall be judged of lasting, as well as of immediate interest.—The embellishments of Poetry will not be wholly neglected; of which the best original pieces which our resources afford, will be selected for insertion.

Of such a work the language should be correct, and the style at once plain and engaging. How far it will attain to these excellences, remains to be proved. Of its typographical appearance we may promise with more certainty, that it shall equal in neatness and beauty that of the most respectable Reviews printed in this country. And we indulge the hope that the execution, both of the pen and of the press, will be such as not to dishonor our attempt; and that by opening new fields of investigation, and by more thoroughly exploring some which have been already surveyed, our work may be the means of increasing the number who see and testify that the Father sent the Son to be the Saviour of the world.

## CONDITIONS.

I. THE UNIVERSALIST EXPOSITOR will be published in Numbers, stitched in printed covers, containing sixty-four pages each, on superior paper, and with Small Pica type.

II. It will be published on the first of every other month, making six Numbers in the course of the year, at Two Dollars per annum, payable on the delivery of the first number.

III. The first Number will appear on the first of June next, if sufficient encouragement is received.

IV. Any person becoming responsible for six subscribers, shall receive the seventh copy gratis.

N. B. The Publishers hope to obtain a patronage sufficient to enable them to pay for such original communications as shall be received and inserted.

Editors who are friendly to the proposed work, will promote its interests, and the cause to which it is devoted, by giving this Prospectus an insertion in their papers.

Subscription Lists must be returned by the first of May. All Communications must be addressed (post paid) to MARSH, CAPEN & LYON, 262 Washington-street, Boston. Feb. 1830.

## STATE OF MAINE.

COUNTY OF KENNEBEC, SS.  
At a Court of Probate held in Augusta, in and for the said County of Kennebec, on the second Tuesday of March, (being the ninth day of said month) A. D. 1830.

A Copy of the last Will and Testament of JAMES SHEAFY, of Portsmouth, in the County of Rockingham, and State of New-Hampshire, Esquire, deceased, testate, with a copy of the Probate thereof, under the seal of the Court of Probate in and for the County of Rockingham, aforesaid, where said Will has been duly proved, and allowed, was presented to me, the Judge of Probate, in and for said County of Kennebec, by John Fisher Sheafy, one of the Executors therein named, who avers, that said testator had estate in said County of Kennebec whereon the same Will may be proved, and desires that the same will be filed and recorded in the Probate Office for the County of Kennebec, pursuant to the statute in such case made and provided:

WHEREUPON I DO ORDER, that the subject of said application of said James Fisher Sheafy, be considered at a Probate Court to be held at Augusta, in said County of Kennebec, on the second Tuesday of May next, at 10 o'clock, A. M. and that notice be given to all persons interested by publishing this order in the Christian Intelligencer and Eastern Chronicle, printed in Gardiner, in said County of Kennebec, three weeks successively, at least thirty days previous to said Court. All persons interested therein, may then and there be heard, if they see cause, in relation to the premises.

Given under my hand at Augusta this ninth day of March, A. D. 1830. H. W. FULLER, Judge.

Attest, W. EMMONS, Reg'r.  
Copy, Attest, W. EMMONS, Reg'r.

NOTICE is hereby given, that the subscriber has been duly appointed Executor of the last Will and Testament of DAVID HOOPER, late of Greene, in the County of Kennebec, deceased, testate, and has undertaken that trust by giving bond as the law directs:—All persons, therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

BENJ. B. MURRAY, Exec'r.  
Greene, Jan. 11, 1830.

TO PRINTERS.  
FOR SALE at this office a second hand Ramage Printing Press.  
March 11.

## NOTICE.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise.  
A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally. Advice respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

Boston, October 1, 1829.  
REFERENCES.

Messrs. Cram & Cabot, } Portland.  
Benj. Willis, Esq. }  
Dr. Benj. Prescott, Bath.  
William Stacy, Esq. } Wiscasset.  
Messrs. J. & B. Young, }  
Mr. Jos. B. Bridge, } Dresden.  
Mr. L. W. Lidgow, }  
Mr. James Bowman, } Gardiner.  
Messrs. W. R. Babson & Co. }  
E. H. Lombard, Esq. } Hallowell.  
Hon. James Bridge, } Augusta.  
Chas. Williams, Esq. }  
Messrs. Vose & Bridge, } Waterville.  
James Hasty, Esq. }  
Messrs. Demuth & Smouse, } Walborough.  
Mr. Charles Miller, }  
Wm. McLellan, Esq. } Warren.  
John Gleason, Esq. } Thomaston.  
Samuel Jacobs, Esq. } Camden.  
Messrs. Mayo, Hazeltine & Co. } Belfast.  
John Angier, Esq. }  
W. G. Crosby, Esq. } Bangor.  
Messrs. Fiske & Billings, }  
S. & J. True, }  
Mr. John Fuller, Carmel.  
Joseph A. Wood, Esq. } Ellsworth.  
Mr. James Moore, Steuben.  
Mr. W. R. H. Bowles, West Machias.  
Mr. Samuel Mowry, Lubec.  
Samuel Stevens, Esq. } Eastport.  
Frederick Hobbs, Esq. }  
Messrs. Wm. Delescler & Co. } Calais.  
Otis L. Bridges, Esq. }  
copist. 42.

## INSURANCE AGAINST FIRE.

THE Subscriber, Agent of Manufacturers' Insurance Company, in Boston, will insure HOUSES, STORES, MILLS, &c., against loss or damage by Fire. E. F. DEANE, Gardiner, Nov. 21, 1829.

## COPARTNERSHIP.

GEO. EVANS AND ENEZER F. DEANE, Counselors and Attorneys at Law, HAVE formed a Copartnership, and will attend to the business of their profession at the office lately occupied by the former, in Gardiner.  
Oct. 1829.

## PRINTING.

Of all kinds executed with neatness at this Office.

## CHRISTIAN INTELLIGENCER.

TERMS.  
Two dollars per annum, payable on or before the commencement of each volume, or at the time of subscribing, or two dollars and fifty cents if paid within or at the close of the year; and in all cases where payment is delayed after the expiration of a year, interest will be charged.

Twenty-five cents each, will be allowed to any agent, or other person, procuring new and good subscribers; and ten per cent. will be allowed to agents on all monies collected and forwarded to the publishers, free of expense, except that collected of new subscribers, for the first year's subscription.

No subscriptions received for less than six months, and all subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly ordered.

No paper will be discontinued, except at the direction of the publishers, until all arrears are paid.

All communications addressed to the editor or publishers, and forwarded by mail, must be sent free of postage.

## AGENTS.

FOR THE CHRISTIAN INTELLIGENCER MAINE.

C. Bridgman, Esq. P. M. West Minot.  
Newell Bean, Bangor.  
G. M. Burleigh, Esq. P. M. Dexter.  
Rev. P. B. Murray, Norway.  
J. B. Bridge, Esq. Dresden.  
Charles Bartlett, Hallowell.  
A. Buswell, Esq. P. M. Solon.  
Elder J. Colley, Jr. }  
Hon. J. Collins, P. M. Anson.  
Col. David P. Palmer, Athens.  
Rev. G. Bates, Turner.  
James Curtis, Camden.  
E. Cobb, Union.  
Joseph Cox, Westbrook.  
John Elliot, Bath.  
Thomas Goodale, Bucksport.  
Moses Hodsdon, Esq. P. M. Lewant.  
Col. S. Whitmore, Kirkland.  
Moses Howard, Brownfield.  
S. B. Locke, Buxton.  
J. M'Lehlan, Esq. P. M. Brunswick.  
S. Bailey, Jr. Esq. P. M. Freeport.  
Gen. D. M'Comb, Hallowell.  
Capt. B. Neal, Wiscasset.  
J. Osborne, Jr. Esq. P. M. Kennebank.  
Peter Osmond, Esq. Belfast.  
A. S. Patten, Dover.  
Dr. J. Prescott, Seabrook.  
Dan Reed, Esq. P. M. Lewiston.  
G. E. Smith, Esq. Newfield.  
F. O. J. Smith, Esq. Portland.  
H. Sampson, Bowdoinham.  
Col. C. Savage, Farmington.  
J. Shorey, Esq. P. M. Jonesboro'.  
George Smith, Esq. Readfield.  
W. F. Tillson, Thomaston.  
Nathaniel Wilcox, Castine.  
Aaron Wagstaff, Esq. Mt. Desert.  
S. A. Whitney, Esq. Lincolnville.  
W. H. Woodbury, Esq. P. M. Minot.  
Rev. J. Woodman, New-Glacester.  
R. Rankins, Frankfort.  
J. B. Wales, Esq. Addison.  
J. Hickey, Freedom.  
S. Hopwood, Watford.  
J. Hutchins, Exeter.  
L. Eaton, Esq. P. M. Eddington.  
Rev. H. Hawkins, Fryeburg.  
Col. Aaron Parsons, Buckfield.  
Samuel F. Fuller, East Livermore.  
NEW-HAMPSHIRE.  
C. D. Ayres, Esq. P. M. Upper Gilmanton.  
H. G. Brown, Exeter.  
K. Sheldon, Portsmouth.  
S. C. Stevens, Dover.  
Arad Taylor, Claremont.  
G. Wetherell, Bath.  
Rev. F. C. Swain, Hopkinton.  
MASSACHUSETTS.  
Rev. W. Balfour, Charlestown.  
Rev. T. G. Farnsworth, Haverhill.  
Philip Osmond, Salisbury.  
Elisha Odlin, Salem.  
E. S. Upton, Esq. Danvers.  
Rev. R. Streeter, Shrewsbury.  
VERMONT.  
Rev. W. Skinner, Proctorville.  
L. Taylor, Newfane.  
S. Walbridge, Esq. Bennington.  
S. W. Wheeler, Providence, R. I.  
Hon. B. Clark, Malone, N. Y.  
J. H. Simpson, Esq. P. M. Hallowell, N. CAROLINA.  
C. D. Learned, Esq. Columbus, MISSISSIPPI.  
Noah Prescott, Esq. Memphis, TENNESSEE.  
M. J. Spear, Cincinnati, OHIO.  
Benjamin Lock, French Creek, OHIO.  
E. Clark, Hellen, PENNSYLVANIA.  
Charles Foster, James-town, VIRGINIA.